

as Sir Arthur and Lady Leslie stepped into their carriage, few could have guessed that she had once figured on the stage, or shivered at midnight through the lonely streets a poor, unprotected ballet-girl. Yet there was one circumstance which might have led observers to suspect something of the kind; for as the carriage drove away, a group of young girls appeared at the door of the sacred edifice, and through some tittered—whenever a wedding is in question—more were in tears. And very proud were those who succeeded in gaining a passing notice from Lady Leslie and many a one in after years, was by her means rescued from a life of privation and placed in circumstances where by industry and virtue, they were enabled to earn a competent income; while she, in the sphere to which by birth she had a claim, and in which her education and talents qualified her to shine, became a blessing to those around her, and the light of her husband's home, and the joy and pride of his heart.

to promote the conviviality of the feast, they challenge the men to the samshu cud and drink with them. It is astonishing to see what a quantity of diluted samshu these painted and broad-clothed she-celestials can drink without any apparent effect.—Ever and anon one of the company retired to a couch and takes an opium pipe, and then returns and recommences his meal. I was invited to one of these feasts; the dishes were excellent, but it lasted till I loathed the sight of food. I believe the Chinese spend fabulous sums in these entertainments; the sing-song women are often brought from distances, and are certainly chosen with some discrimination.—They are an imitation of the Chinese lady; and as the Chinese lady has no education and no duties, the difference between the poor sing-song girl and the poor subject wife is probably not observable in appearance or manner. The dress is particularly modest and becoming.

They all have great quantities of black hair. If they would let it fall dishevelled down their backs, as the Manilla women do, (those glorious ex-cyred Bacchantes, in whose veins the blood of the Eastern and Western South meets and riots,) they would be more picturesque, but not formal and decent, as China is even in its wantonness. The China woman's hair is gummed and built up into a structure rather resembling a large flat-iron, and the edifice is adorned with combs and jewels and flowers, arranged with a certain taste. An embroidered blue silk uncin reaches from her chin nearly to her ankles. Below the tunic appear the gay trousers, wrought with gold or silver thread. Then, if she be a large-footed woman, as they are in Hong Kong, we see the instep glacing through the thin white silk stocking, and a very small foot (when left to nature the Chinese have beautiful feet and hands,) in a rich slipper with a tremendous white sole in the form of an inverted pyramid. In these sing-song girls you see the originals of the Chinese pictures—the painted faces the high-arched, penciled eyebrows, the small round mouth, the rather full and slightly sensual lip, naturally or artificially of a deep vermillion, the long, slit-shaped, half-closed eyes, suggestive of indolence and slowness. It is, however, a *fete*, and not an orgie. What the valuable and jocose conversation addressed to them by the men may mean, I cannot tell; but their manners are quite decent, their replies are short and reserved, and every gesture, or song, or cup of samshu, seems to be regulated by a known ceremonial.—For the first time since I have been in China, I have seen Chinamen under the influence of samshu. They are not boisterous, or even jolly when in this state, but only sheepish and good-humored. I saw no quarrels.

■ A factious old lady, describing the rambling sermons of her minister, said: "If his text had the small pox, his sermon would never catch it."

U. S. Senator from Rhode Island, receiving 92 out of 100 votes.

suspended by the approach of an
ite of rank, who fancied himself

a widow lady, supposed to be her mother;
but as neither seemed to have any ac-

glow of an approving conscience ; and

The Hong Kong correspondent of the *London Times*, thus writes of the Chinese national festivities: "During the *entracte*, all China has been exploding crackers, and Hong Kong has been celebrating its "Isthmian games." Towards the close of the three days of festivity the Chinese holiday became almost exciting. If they had kept up half as sharp a fire at Canton, on the 29th of December, as they did on the 14th of February, we should never have got over the walls with a less loss than 500 men. The streets, both of Canton, and Hong Kong, were piled with myriads of exploded cracker carcasses.— In Hong Kong, where I passed the last days of these festivities, grave men and sedate children were from morning till mid-night hanging strings of these noisy things from their balconies, and perpetually renewing them as they exploded. The sing-song woman in their rich handsome dresses were screeching their shrill songs, and twanging their two-stringed lutes on every verandah in the Chinese quarter, while the lords of creation assembled at a round table were cramming the day-long repast. The women—hired singing women of not doubtful reputation—in the intervals of their music, they take their seats at the table opposite the men. They do not eat, but their business being to promote the conviviality of the feast, they challenge the men to the samshu and drink with them. It is astonishing to see what a quantity of diluted samshu these painted and broad-clothed she-celestials can drink without any apparent effect.— Ever and anon one of the company retired to a couch and takes an opium pipe, and then returns and recommences his meal. I was invited to one of these feasts; the dishes were excellent, but it lasted till I loathed the sight of food. I believe the Chinese spend fabulous sums in these entertainments; the sing-song women are often brought from distances, and are certainly chosen with some discrimination.— They are an imitation of the Chinese lady; and as the Chinese lady has no education and no duties, the difference between the poor sing-song girl and the poor subject wife is probably not observable in appearance or manner. The dress is particularly modest and becoming.

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